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The Hugh here mentioned was Hugh the corpulent, (*Aedh Reamhar*) son of *Flaherty*, who was the son of *Acholy* (*Echmily*) son of *Aengus*, son of *Acholy*, son of *Hugh*, son of *AENGUS*, the progenitor of the once noble family of *Mag-Aengusa* now analogically anglicized *Magennis*, but corruptly *Guinness*.

See Mac Firis's Pedigrees.

Kinel-fagarty, now anglicized *Kinelearty*, a Barony in the county of Down; it anciently comprised the present Baronies of *Kinelearty* and *Dufferin*. *Mageoghegan* in his map of the Dynasties of Ulster, places the patrimony of *Mc Cartan* in the county of Monaghan, but in this he is evidently mistaken: *John More O'Dugan*, Bard of *Hymaine* (Galway) in a valuable poem, in which he enumerates the tribes and dynasties of the Northern half of Ireland, places *Kinel-fagarty*, the patrimony of the "*Warlike Mc Cartan*" in that part of Ulster which he calls *Cuid na Craoibhe Ruaidhe*, or the patrimony of the *Clanna Rury*: this was *Ulidia*, for the extent of which see note (1) *suprà*.

Dundalethglas. Beauford in his *Topography of ancient Ireland*, published in the eleventh number of *Vallancey's Collectanea*, says that *Dundalethglass* was a rath near Bangor in the county of Down. But I would not think it worth while to waste a single moment in shewing the blunders of that pedant, were he not followed by the late ingenious *William Haliday*, in his map of ancient Ireland. *Dundalethglass* was one of the ancient names of the modern *Downpatrick*, as appears from the *Book of Armagh*, and the *Testament of S. Patrick* quoted more than once by *Archbishop Usher* in his *Book on the origin of British Churches*. The Bishop of *Down* is called Bishop of *Dundalethglass* in an Old Roman Provincial quoted by *Camden*, (*Hibernia* p. 735.) and by *Keating* in his *Account of the Bishopricks established in Ireland at the Synod of Rathbreasail A.D. 1010*; but I beg to refer the reader to *Keating's* original, not to the *Pseudo-translation*.

Iniscuscray, now called *Inniscourcy*, and also *Inch*, a peninsula formed by the Western branch of the lake of *Strangford*. *Harris* in his *History of the county of Down*, and from him *Archdall*, place the first foundation of a Monastery here by *John de Courcey*, in the year 1180 or 1188. But a Monastery had been certainly erected here before the English invaded Ireland; nor is *Inniscourcy* called after *John de Courcy*, for its ancient name was *Inniscumhs-craigh* pronounced *Iniscooscry*: *Tigernach*, Abbot of *Clonmacnoise* who died in 1088, records that in the year 1002, *Sitric King of the Danes* arrived with a fleet in *Uladh* (*Down*) and plundered *Kilclief* and *Iniscooscry*; the *Annals of the Four Masters* and *Keating* in the reign of *Brian Boru*, concur in recording the same occurrence in almost the same words that *Tigernach* uses. The *Annals of the Four Masters* under the year 1061, record the death of *Hogan O'Cormacan* Abbot of *Inniscumscraigh*; and *Hugh Maglanha*, Abbot of *Inniscuscray* was subscribing witness to this *Charter of Newry*.

From all which appears quite manifest, that a Monastery had been erected on this peninsula before *John de Courcey* was born.

Dromamoge, is the name given by *Dr. O'Connor*. I cannot find any monastery so called, but incline to think that the Doctor might easily mistake it for *Dromamore*, the genitive form of *Dromore*, a celebrated monastery in *Down*, afterwards raised to the dignity of a Bishop's See. To a person acquainted with the difficulties attending the decyphering of ancient MSS. this mistake will not appear an improbable one.

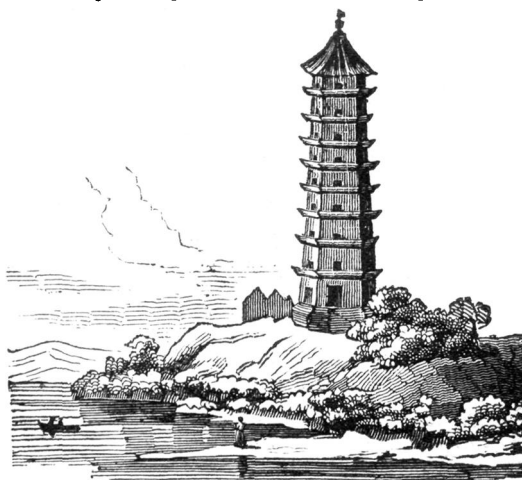
IRISH AND CHINESE CUSTOMS CONTRASTED.

Notwithstanding all the reproach which has been poured upon Ireland, as a land of paupers, there is no country under the sun where the benevolent feelings of the heart are more spontaneously exercised. The very prayers with which the beggars too often pester the passenger on the street, have their origin in religious and moral obligation, though, alas, so often grievously abused and turned to improper purposes; and it may safely be said that no where in the world will an appeal to the charitable and humane meet a more ready response. An Irish gentleman, who resided many years in China, has furnished us with the following account of Chinese Charity.

"In China the exercise of the virtue which we call cha-

rity or philanthropy is confined exclusively to the emperor, who alone is represented as the fountain of all benevolence and kindness towards his subjects; and all his acts are considered as proceeding from his great love towards them. No such feeling is expected to exist in any other person: hence, if a boat be upset in the river, the bystanders will bargain with the sinking man for the price of the assistance necessary to rescue him from death, before they will throw a rope to his assistance, and will even let him perish if he will not agree to their terms. In such a country the beggar would stand a bad chance of gaining a livelihood, did not the law arm him with a powerful and oftentimes an irresistible advocate, in the shape of two pieces of wood, bone, or slate, used like the Spanish castanets; the writer has often seen a mendicant so armed enter into a shop, and rattle away; it was a competition between noise and endurance. The shop keeper had no power to turn him out, nor yet was he obliged to relieve him. The mendicant spoke not—he rattled—and never failed to gain his object in the end—a small piece of money called a cash, and which is the only coin in China, and is in value about the two hundredth part of a shilling."

It is remarkable that the Chinese have their ancient towers, which, like our own round towers, remain to puzzle the present generation. The following is a sketch



of one by the river side, between *Wampoa* and *Canton*, taken by the gentleman before alluded to.

Tea seems to be the Chinese *potteen*. Our Irish readers may smile at the following account, and we dare say will not think that Chinese *topers* could handle an alpeen to the satisfaction of a son of the Emerald Isle.

"The Chinese in general, and all the English residents in *Canton*, prefer black to green tea; indeed the use of the latter is held there in the same estimation as dram-drinking is here, and it is only consumed by the dissolute and irregular livers.

The Chinese do not make a meal of their tea, as we do; but drink it frequently in the course of the day; if a stranger enter a house, a cup is presented to him, into which he puts as much tea as he thinks proper, and on this the attendant pours boiling water, and after the tea has remained a minute or two, it is drank off. These cups have a cover, like a second saucer, and at sales in *Dublin*, we have often seen them puzzle china fanciers, auctioneers, and antiquarians, who generally have called them soup-cups or chocolate bowls. The foregoing is the most expensive mode of tea making, and of course, considered the more genteel, and confined to the opulent. The poorer class use tea pots, as we do; the mechanic has one always in his work-shop, and every now and then fills a small cup which he drinks off, and then to his work again. In short it is the constant beverage of all classes, and is never drank with milk or sugar." F.

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